9: Stadling--55 E-3 (1898) 1901 Yakut
116, 563

"On the other hand, the Russian settlers here [RCH: on the Buriatic Steppe] have to a great extent become 'Buriatised', as the Russians in Yakutsk have been 'Yakutised'. This is to be seen not only in physical changes of the Russian type--the dark colour of hair, eyes, and skin, and the Mongolian or Tatarian facial traits characterising the old Russian population in Siberia--but also in their habits and ideas. Thus, both here and in Yakutsk, the old Russian settlers and their descendants have forgotten their mother-tongue, and speak only the Buriat and Yakut languages, or some kind of mixed tongue. Their Russian orthodoxy has also become very much weakened, many of them cherishing stronger faith in the powers of the Shaman than in the ceremonies of the Russian priest."

9: Stadling--56 E-3 (1898) 1901 Yakut
116, 161

"The Buriats and the Yakuts are the only natives in Siberia who do not show any signs of dying out, but on the contrary are increasing."

9: Stadling--78 [2] E-3 (1898) 1901 Yakut
116, 131, 133

"According to the calculation of General Strelbitsky, the area of the province of Yakutsk comprises in round figures 3,900,000 square kilometres, i.e. as much as the whole of European Russia with the exception of Poland and Finland. Orographically it may be naturally divided into two parts--namely, the lowland west of the Lena, through which only a few less important mountain ridges run, and the immense region to the east of that river, traversed by the great chain of the Jablonoff mountains, which in some places to the south-east reach a height of nearly 7000 feet, giving to this part of the province the character of a mountainous region."

9: Stadling--78-80 E-3 (1898) 1901 Yakut-1- 2
116, 132

"Shut off by mountain-chains from the warmer currents of air coming from the south and the south-east, and exposed to the Arctic winds from the north, this immense [79] country has the severest climate in the world, with an extreme temperature varying between +103° and −93° Fahrenheit. The winter commences early. The smaller rivers and the numberless lakes--of which there are said to be 100,000--begin to freeze in September. In the first or second week of October the whole country is covered with snow. The cold increases day by day. The mean temperature of October and November varies between +5° and −22° Fahr.; in the months of December, January and February between −13° and −40° Fahr.; and in March and April between +14° and −22° Fahr. In the middle of the winter the temperature may remain for weeks together below the freezing-point of mercury, and at times will sink to 80° below zero Fahr. Such a low temperature gives a keen and penetrating sharpness to the air, and all life seems to have congealed. The Yakut winter does not rage and roar, as does that of northern Europe, but suppresses all motion. Neither the sun, which only for a few hours appears above the horizon, nor the earth, which is frozen to an unknown depth and in the summer melts only two or three feet, can withstand its power. The constantly growing cold compresses the air more and more, until it finally threatens, as it were, to suffocate all life beneath its weight. The strongest currents of air from the Arctic sea, from the Pacific, or from the immense continental regions lying to the south are unable to move this inert and compressed mass of air. The heaviest storms powerlessly reboundfrom it and, so to speak, become bound

at its feet, [80] being cooled down and assimilated in their turn into the colossal frost-mass, which is sufficient to cool all Siberia during the whole year. This incubus, as with justice it may be termed, lies immovable over the whole country for weeks and months, and if the dry and compressed air did not itself somewhat hinder the radiation of heat, all life would perish beneath the colossus."

9: Stadling--80-81 E-3 (1898) 1901 Yakut
116, 132

"All moisture is pressed out of the atmosphere by this terrible cold, becomes crystallized, and fills the air as a thin, frosty fog, making the moon appear as if surrounded by a silvery ring. And when a faint milky or silvery phosphorescence shines from the polar ice, and the many-coloured flames of the aurora borealis suddenly appear, then the frost is reaching its climax. Perhaps from an instinctive knowledge of the approach of still greater cold, or more probably frightened at the sight of this phenomenon, the Yakut sledge-dogs unite in raising a protracted and hideous howl, which ceases only when the last flames of the northern lights have disappeared. Then every living sound ceases and silence as of the grave prevails, the Yakuts shovel more snow about their huts, and even the smoke has hard work to go up through the chimney and rises only a few feet above the roof.

But the stillness is only apparent. The snow does not creak, it grates and squeaks under foot, and rings like metal; the breath congeals and falls to the ground in the shape of fine ice-crystals. The deep silence of the night is broken only by weird and hideous sounds resembling [81] long-drawn-out moanings and howlings, with now and again a sudden thunder as of a cannonade, from the bursting ice and the rending of the frozen earth."

9: Stadling--81 E-3 (1898) 1901 Yakut
116, 132, 192

"In the lakes which do not freeze to the bottom, the ice attains a thickness of 10 feet; in the rivers still more. The ice becomes as hard as stone, its splinters cut the hands like a knife, and if a hard-tempered axe is directed against the stem of a tree its edge breaks into fragments.

The terror of the Yakut winter is increased by its darkness, especially in the northern regions, where the winter night continues for weeks and months. Only in the month of March do 'the horns of the bull of winter begin to break,' as the Yakuts say in their picturesque language. The sun rises higher and higher every day, its rays in the clear air begin to melt the snow on the roofs of houses, while in the shadow the temperature still marks twenty degrees below zero."

9: Stadling--81-82 E-3 (1898) 1901 Yakut
116, 132

"In March and April terrible storms prevail. The transition between winter and summer is so suddent that one can hardly speak of spring and autumn. In a couple of weeks the winter is transformed into summer. The snow melts with incredible rapidity, and the water, flowing into valleys, lakes, and rivers, lifts the thick ice, which has been riven into small fragments by the winter cold. In the lakes the ice melts slowly, and the storms which drive it against the shore only crush it little by little. In the rivers, on the other hand, the ice is violently broken up and carried towards the sea by the powerful spring-floods. At first [82] the water is unable to carry with it the huge ice-floes, which in narrow places are heaped up in colossal masses, damming up the river until the barrier is broken, when, carried along with resistless force, it destroys everything in its way, sweeping away earth, rocks, and entire groves of trees, which are mown down like grass. As we descended the Lena in the middle of June gigantic blocks of ice were still lying on the shores of the river, some twenty feet or more above its water-line."

9: Stadling--82 E-3 (1898) 1901 Yakut
116, 132

"The summer in Yakutsk is short, only four months in the south and two months in the north; but it is bright and usually warm, indeed in some places the mercury even touches 103° Fahr. on occasion. The ever-frozen soil, which in the neighbourhood of the city of Yakutsk melts to a depth of 3 to 4 feet, and in the northern regions to barely a foot at times, becomes so heated that you can hardly walk barefooted on the sand. The first half of the summer is usually dry, and the plants then receive moisture exclusively from the melting soil. If the soil in the autumn has been sufficiently saturated by rain, there will be no lack of this; if not, the crops will fail from drought. During the latter part of the summer the quantity of rain is usually so large that it is difficult to prevent the crops from rotting. Great variations occur also in temperature in summer, thus a northerly storm may in a few hours lower the thermometer from 85° to freezing-point, and snow may fall in July at a distance of fifteen hundred miles south of the Arctic Ocean."

9: Stadling--82-85 E-3 (1898) 1901 Yakut
116, 133

"The perennially frozen soil begins in the southern parts [83, 84 contain photograph] [85] of Yakutsk. In the neighbourhood of the city of Yakutsk, according to the calculations of the savants, the earth is frozen to a depth of 1000 feet! This ever-frozen soil exerts a great influence on the configuration of the lakes and rivers. It prevents the absorption of the water by the earth. There are no springs and no subterranean waters. This accounts also for the very great number of lakes and marshes in northern Siberia. For the same reason the rivers very rapidly swell above their normal limits, causing at times most disastrous inundations."

9: Stadling--85 E-3 (1898) 1901 Yakut
116, 136

"As a rule, the lakes and rivers abound with fish, while in the forests are to be found elk, reindeer, fox, sable, etc.; and in the north a species of bighorn or mountain sheep. In spring the country teems with birds of passage."

9: Stadling--85 [2] E-3 (1898) 1901 Yakut
116, 137

"The greater part of the province of Yakutsk is covered by virgin forest, mainly consisting of the Siberian larch and the Siberian spruce. Among the larches the birch is always to be found; in the southern parts the Norwegian spruce and pine, the aspen, and the 'cedar' occur. The shores of the rivers are fringed with different species of willow and the Siberian alder. Natural meadows are found only in river-valleys and on the bottoms of dried-up lakes. On these natural meadows the Yakuts pasture their herds of cattle, and in their neighbourhood they erect their yurtas ."

9: Stadling--85-86 E-3 (1898) 1901. Yakut
116, 135, 311

"The greater part of the immense region of Yakutsk is still a 'terra incerta et incognita. Thousands upon thousands of square miles where the wild animals and the Tunguses roam have as yet never been trodden by the feet of [86] civilised man. To judge from the comparatively limited regions more or less explored, it is probable that great natural resources are to be found in the forests and in the mountains by the explorers of the future. Besides the gold-fields on the river adds vitim and Olekma, which have been worked since 1840, both gold and silver have been found on the river Aldan and elsewhere. Rich iron ore has been discovered in several places, and in the middle and northern parts of Yakutsk there is plenty of coal. The Lena and some of its tributaries yield precious stones of various kinds, and the existence of malachite and graphite has also been ascertained in more than one spot."

9: Stadling--86-87 E-3 (1898) 1901 Yakut-1-2
116, 237, 433

"I have already spoken of the abundance of fish. The quantity of fur obtained, on the other hand, has grown smaller and smaller, the valuable sable having diminished greatly or entirely disappeared over wide regions, probably not only on account of the war of extermination carried on against it, but also because of the great forest fires, which annually lay waste hundreds of square miles. One of the natural resources of Yakutsk, which has been worked for ages, belongs to the extinct animal kingdom--namely, the valuable mammoth tusks. Middendorff calculated in the forties that, during the period of two hundred years previous to that time, the tusks of at least twenty thousand mammoths had been obtained in northern Siberia. At the present day, within the province of Yakutsk alone, about 17 tons of mammoth tusks are annually collected.

This does not, however, represent the total of the finds, [87] for numbers of them being decayed or cracked are left behind as valueless. It is only for a short time in the first part of the summer, when the spring floods have washed out the frozen earth in which the remains of this animal are buried, that the mammoth tusks can be gathered. Then the natives roam about far and wide searching the river-valleys and ravines where the floods have left fresh surfaces exposed, and gather in their crop. In consequence of the perennially frozen condition of the soil the floods wash out the earth more in a horizontal than a perpendicular direction, and from this cause these annual wash-outs often extend over a large area. The mammoth crop, then, may in a certain sense be said

to depend on the amount of rain and the weather in general during the spring. On the New Siberian Islands, on the other hand, it is the ice and the sea which make the tusks accessible to the collectors, by undermining and eroding the beach or cliffs; while sometimes, especially after heavy weather, they are thrown up on shore by the waves. The natives in the service of the merchants usually start over the frozen sea with their dogs and sledges for the islands in March, staying there all the summer and returning with their sledges loaded with ivory in the autumn, when the sea is again frozen. The mammoth crop on the islands is very greatly dependent on the winds. If, for example, protracted westerly weather prevails, the water rises very high, while during easterly storms it sinks, making a larger surface of cliff and beach accessible to the collector."

2. Stadling--88[2] E-3 (1898) 1901 Yakut

116, 161

"The entire population of Yakutskamounted in Janurary 1897, according to offical reports, to277, 855, of whom 6 per cent were Russians, the remainder belonging to different native races. Of these natives no less than 93 per cent, or 244, 183, are Yakuts; 10, 269 are Ttunguses, and the rest belong to various smaller tribes, such as the Dolgans, Lamuts, Yukagris, etc."

9: Stadling--88-89 E-3 (1898) 1901 Yakut
116, 621, 631, 651

"The Yakuts live in groups, scattered here and there in the forests or on the tundras, each family living in a yurta, or, if on the tundra, in tents. If they were evenly distributed over the whole country, each family or yurta would dispose of an area of nearly twenty-eight square miles. But the Yakuts, as we have mentioned above, prefer settling in groups, where there is plenty of pasture, or in the neighbourhood of lakes and rivers abounding with fish, or in forests where game is to be had. Such groups or communities are called aga-usa ('paternal-families' [89] or relations). The members of these communities of relatives do not marry within the community, but they keep together to help and protect each other. They elect an 'elder' and form a council, which decides their common affairs, settles disputes, etc. These communities in their turn associate themselves into larger groups, forming the so-called naslegi (association of family communities), which again are organised into ulus, corresponding to the Russian village-districts (volost). At the head of the ulus stands the golova or chief, with an upràva or kind of police-court. The naslegi are administered by a district-council and a district-elder having the title of kujas (prince), which was conferred on these tribal chiefs by Catherine II. The taxes are collected by the local authorities of the ulus, which are by law connected with the officials of the imperial treasury and the police authorities. The taxes (Yassak) were formerly paid in the shape of furs, but the sable having to a great extent been exterminated, they are now paid in money, the amount of which, plus communal taxes, varies between 12 and 50 shillings per tributary 'soul', depending on the decision of the local authorities and the economical condition of the tax-payer."

9: Stadling--89-90 E-3 (1898) 1901 Yakut
116, 178, 231, 422, 556

"The Yakuts are generally poor. Their principal possessions consist of cattle and horses. The Yakut horses are small and shaggy, but very hardy, strong, and good-tempered animals. Throughout the long and terrible winter they subsist on the grass underneath the snow, which, like the reindeer, they remove with their feet, the strongest [90] horses going in front, and the weaker ones following them, eating the uncovered grass. The Yakuts, like other Tatar peoples, are very fond of horse-meat, and from the horses' milk they prepare the well-known kumiss. The number of horses they own, however, is diminishing, and only well-to-do Yakuts as a rule now keep them, the great majority having cattle instead. (1)

1. In former times the Yakuts regarded cattle as unclean animals, but little by little utility has conquered superstition, so that the cow has now to a great extent replaced the horse both as a yielder of milk and meat, and also as a beast of burden."

9: Stadling--90 E-3 (1898) 1901 Yakut
116, 234, 426, 466, 511

"The Yakut cattle are very small and of inferior quality. The cows give very little milk; a family of ordinary size needs for its subsistence from 10 to 15 head of cattle, of which 7 to 9 are milch cows. The great majority of Yakut families, however, have not so many, and want and famine are very common among them. As a rule they are deeply in debt to a few wealthy individuals, mostly of their own people, who keep them in a state of slavery, and being thus compelled to work most of their time for them, they are unable during the short summer to provide for their own wants. Their principal work consists in gathering hay on the meadows and marshes."

9: Stadling--90-91 E-3 (1898) 1901 Yakut
116, 252, 262, 272

"The usual food of the great majority of Yakuts is the so-called 'tar,' which is a mixture of meat, fish, various roots, grass, and pine-bark. This is put into skimmed milk mixed with water, to which is added a little flour, if such is to be had, and the whole is boiled into a kind of [91] porridge. The Yakuts drink a great deal of tea, and are very fond of strong spirits. The wealthy eat meat every day and a kind of thick pancake, made of water and barley-flour."

9: Stadling--91-92 E-3 (1898) 1901 Yakut
116, 177, 243

"The culture of cereals has only of late years been introduced among the Yakuts by the Russians, especially the 'Skoptsi' and other sectarians. Instead of flour they formerly used the juicy part of the bark of the pine and different kinds of roots. Half a century ago no one believed it would be possible to cultivate cereals in Yakutsk. In the first experiments the crops were frost-bitten, but by-and-by the corn became acclimatised, and now in favor- [92] able years good crops are secured. In the short space of two months from sowing, thanks to the usually hot summers, the grain ripens and is harvested. In the neighbourhood of the city of Yakutsk are thus grown barley, oats, wheat, potatoes and even water-melons! "

9: Stadling--92 E3 (1898) 1901 Yakut
116, 412
"The implements and mathods of agriculture are of course very primitive, wooden ploughs and harrows being exclusively used."

9; Stadling--92 [2] E-3 (1898) 1901 Yakut
116; 342; 352; 562

"The Yakut dwellings, the 'yurtas are wooden huts with sloping walls covered with a thick layer of turf. In the place of window-glass ox-bladders are used in summer-time and ice in winter. The window-openings are usually not more than a foot square in size. the fireplace is in the middle of the yurta, and is made of poles, placed close together and covered with mud or clay. Along the walls inside the dwelling run low nares or benches, between the wooden pillars, serving as sitting-places during the daytime and as bedsteads at night. The yurta is divided into two parts: to the right from the entrance is the women's and children's apartment, where, among the poorest classes, the cattle are also housed; and to the left that of the men. To the women's apartment men not belonging to the family are not allowed to go. The Yakuts generally have special yurtas for winter and summer, the latter usually situated near their meadows and haystacks. In the far north they often live in tents or huts resembling those of the Lapps."

9: Stadling--92-93 E-3 (1898) 1901 Yakut
116, 291

"The summer dress of the Yakuts consists of the robaschka (the Russian 'over-shirt'), and the balachon, a kind of blouse, both of cloth, long boots of soft leather, and [93] wide breeches of the same material. The dress of the women differs from that of the men only by its greater length and its ornaments. In the winter they dress in fur, more or less costly according to their circumstances. The warm skin of the polar hare is very much in use as lining. The fur-coat, which is made like a shirt and put on over the head, has usually a hood of the same material attached to it."

9: Stadling--93 E-3 (1898) 1901 Yakut
116, 276, 326

"All the Yakuts are inveterate smokers, and always wear the tobacco-pouch with pipe and flint and steel, together with the indispensable long knife, attached to the belt about their waist. They are fairly clever handicraftsmen as carpenters and above all as smiths, a craft which has old and high traditions, and is inherited. At the time of their subjugation by the Russians 300 years ago they knew how to produce iron from the ore, and their traditions show that the metal has been known to them from time immemorial. They are also clever carvers of wood and bone."

9: Stadling--93 [2] E-3 (1898) 1901 Yakut
116, 177, 191, 873.

"Generally speaking, they are a gifted people, and some of their number have gone through the university and become learned men. But their thirst for knowledge cannot be satisfied in the few official schools, where the teaching is given in Russian. After three or four years' study in these schools they know only a smattering of the language, which they soon forget."

9: Stadling--93-95 E-3 (1898) 1901 Yakut
116, 583

"The Yakuts marry early and, as a rule, have many children, few of whom, however, survive the age of early childhood. Marriage among them is a matter of business, though behind the cold formalities of the transaction there [94] may sometimes lurk warmer human feelings. To the father of the bride is paid a certain price (kalym), varying in amount according to circumstances. The kalym is considered as payment for the rearing and education of the girl. The purchase is done by the father of the bridegroom or his representative. The terms of payment as well as the marriage ceremonies in general vary; the [95] customs of the northern Yakuts differing from those of the people in the southern parts of the province."

9: Stadling--95-96 E-3 (1898) 1901 Yakut -1-2
116, 585.

"The wedding, which is attended by many guests, both invited and uninvited, takes place both in the home of the bride and that of the bridegroom; the relatives and friends of the bride congregating at her home, and those of the bridegroom at his. The bride and bridegroom do not sit at the table, but in a corner behind the door, with their faces turned towards the wall, the bride on the women's side, and the bridegroom on the men's side of the yurta. Both are dressed in their best clothes. Thus they sit for three days, i.e., as long as the festival continues, without looking at one another. The young people, both girls and boys, are all the time singing, dancing, and playing. Prominent guests and old men sit on the nares along the wall, smoking and drinking tea, kumiss, and vodka. Food is eaten every now and then all the time, but the principal festival-meals are the dinner and supper. In front of each guest, on a horse-hide which serves as table-cloth, is placed a large piece of boiled meat with the bones attached. The relatives of the young couple exchange these pieces of meat, and this performance is the principal part of the Yakut marriage ceremony, symbolising the union between the families, which henceforth are to forget all enmity, and for the future be 'flesh of one flesh and bone of one bone.' Formerly, when the custom of 'robbing the bride' still continued, this ceremony consisted in the exchange of gifts as a token of reconciliation and as compensation [96] for losses sustained during mutual feuds. When the wedding is over and the guests are ready to leave, the following ceremony takes place. Holding a goblet of kumiss in their hands, the guests are conducted by the host and hostess three times around the

9: Stadling--95-96 E-3 (1898) 1901 Yakut-2
116, 585.

konovjasi--poles standing outside the yurta, to which horses are tied, and which are considered sacred. Then the guests mount their horses, drink part of the kumiss, and pour the rest on the manes of their steeds."

9: Stadling--96 E-3 (1898) 1901 Yakut
116, 177, 756, 771, 781

"At the present day the Yakuts are often married in churches according to the orthodox ritual, and they also bury their dead in the Russian manner. For the last hundred years they have been nominally members of the othodox Church, and very often make the sign of the Cross, but in their inmost hearts they have stronger faith in the power of the Shaman over the evil spirits than in the dogmas of the Church, of which they know but little. Indeed, not only the Yakuts, but even the Russians themselves — the officials, too, among the number — apply to the Shaman to heal their diseases, drive away evil spirits, and predict coming events."

9: Stadling--112 E-3 (1898) 1901 Yakut
116, 167, 651, 177.65 Russia
636.65

"The historical records of those times, scanty though they are, serve, in addition to the traditions of the natives, to show the manner in which the latter were subjugated to Russian rule. Having by finesse or by firearms made themselves lords and masters, and robbed the natives of their furs and skins, these scoundrels compelled them to contribute annually, under the name of Yassak or taxes, a large quantity of sable and other valuable furs, and in consequence they were soon reduced to extreme want and famine. A large number of them fled to the most distant parts of the country to the north and north-east, but the invaders followed them even down to the Arctic sea and to the border of the land of the Tschuktchis, compelling them to pay the Yassak. These adventurers met with very little resistance; only the then numerous Yukagirs and Lamuts fought bravely for their liberty, and, later, the courageous Tschuktchi, who up to this day, though nominally under Russian rule, have in reality preserved their independence."

9: Stadling--112-114 E-3 (1898) 1901 Yakut-1-3
116, 175, 669, 687, 177.68 Russia
636.68

"A merchant of Yakutsk in those early times has left a description in a manuscript, which has been preserved, of the way in which the natives were treated. He says: 'The Vojevodes or Military Governors began their rule by imposing the most intolerable burdens in the way of taxes, which went not only to the government, but also to appease the insatiable covetousness of the tax-gatherers. They oppressed, tormented, and tortured [113] the subjugated natives, under pretext of their taxes being in arrear, but the amount of these taxes was never fixed'. Driven to despair by these constant extortions, the natives revolted, but these risings were quenched in blood, thanks to the firearms of their oppressors. A whole series of the most barbarous punishments were then inflicted on the rebels. By order of the vojevode Golovin, the ears and noses of the rebellious Yakuts were cut off and their eyes put out; they were suspended by iron hooks fastened in their backs and between their ribs, and some of them were buried alive. Within the old fort there was a special torture-chamber, where the torture-master worked from early in the morning till late at night. A short respite was afforded the natives when quarrels arose between the vojevodes Gleboff and Golovin over the spoil. Golovin, who was dismissed and punished with the knout, was succeeded by a number of vojevodes who remained only a short time at their post. But the extortions from the natives did not diminish, and their sufferings became intolerable when Andrei Afanasevitch Baryschnieff was appointed to the office of vojevode in Yakutsk in

the year 1675. It was during his rule that political offenders and sectarians began to be exiled to the province of Yakutsk, the former usually arriving there with their tongues cut out. 'When Baryschnieff entered on his office,' says the above-quoted Moskvin in his narrative, 'a régime of veritable terrorism began. Almost every day sectarians and natives were executed in Yakutsk in the most barbarous manner.' The smallest offences were [114] punished in the most horrible way. The culprits were cut in pieces, burnt alive, boiled alive in kettles, etc.

This fiend of a vojevode was replaced by a certain Priktonsky, under whose rule the Yakuts made, in 1682, their last effort to throw off the foreign yoke. Many sectarians and some Kossacks joined the rebels. The revolt was suppressed and followed by the usual monstrous cruelties. One of the leaders of the revolt, Dschennik, for example, who had been wounded and brought to Yakutsk, was skinned alive! Those who were left of the beaten Yakuts fled to the Vilui, Yana, and Kolyma.

The reform-movement which passed over European Russia in the beginning of the 18th century did not at all touch the far-off Yakuts. Only larger and denser did the throngs of exiles sent to Yakutsk become, and they increased still more during the troublous times immediately after the death of Peter I., many of the noblest and greatest sons of Russia being expatriated to the distant tundras of Yakutsk to be buried alive

9: Stadling--112-114 E-3 (1898) 1901 Yakut-3
116, 175, 669, 687, 177.68 Russia
636 .68

near the Arctic sea. The vojevodes still continued to rule as tsars in Yakutsk, official 'Revisors,' who were sent there to investigate into their rule, were imprisoned, knouted, and sent back to Irkutsk."

9: Stadling--134 E-3 (1898) 1901 Yakut
116, 437, 577

"Nor do the moral characteristics of the Tunguses show much approximation to their Turki neighbours, such as the Yakuts. Thus the unimpeachable honesty and straightforwardness of the former, who will take care to pay, not only their own debts, but also those of their dead forefathers, make them an easy prey to the less scrupulous Yakuts, not to speak of the rapacious merchants and dealers in strong liquors, who swindle them at every term."

9: Stadling--299 E-3 (1898) 1901 Yakut
116, 123

"In order to know a people thoroughly you must learn their language. Unfortunately I had not time to learn Yakut enough to be able to converse easily with the natives. But in a mixed gibberish of Yakut-Russian I was able from the beginning to exchange ideas with some of them, and later on I began to understand their conversation, which usually turned on the work of their daily life—namely, fish and fishing. Without pretending to compete with Baedeker by producing a Guide to the Yakut Language, I may perhaps venture to give a few specimens of the language."

9: Stadling--299-300 E-3 (1898) 1901 Yakut
116, 192

"On first coming among the Yakuts the ear of the traveller constantly catches, nolens volens, the word: 'Ä–å!' (1) Wherever there are Yakuts, the air vibrates with 'Ä–ä!'

1. Ä pronounced as a in 'an', A as in the word 'father', Ö as 'e' in 'her'.

And this is a very useful word, by means of which you can get far. It is difficult to translate, but corresponds somewhat to the English words: 'Yes,' 'Just so,' 'You know!'

If, for example, a Yakut asks you: 'Sakali bilän do?' (Can you speak Yakut?), and, instead of answering: 'Sokk, toiön!' (No, sir) or 'Sakali bilbeppin' (I do not know the Yakut language), you simply say: 'Ä–ä!' he will give [300] you a whole lecture in Yakut on fishing, hunting etc., wound up with a humble petition for a little tobacco and vodka. You reply again with: 'Ä–ä!', or another word which soon fastens itself in your memory, namely: 'Chöp, chöp!' (Good, good!)."

9: Stadling--300 E-3 (1898) 1901 Yakut
116, 191, 521, 576

"You arrive at a Yakut camp or yurta. The host comes tottering out to meet you in his costume of hairless reindeer-skin (it is summer), black with smoke and dirt, cap in hand, and his lank hair hanging down his shoulders, bowing and saluting in mixed Yakut-Russian: 'Darôva, darôva!' (Hail, hail!), or in classical Yakut: 'Kapsä dagor!' [Tell (news), friend]. You answer: 'Darôva, darôva!' If you want to show off in genuine Yakut, you reply: 'Kapsèka tàktahokk!' (Nothing to tell!); while if you wish to be polite, you ask: 'Kaita bïleroget?' (How do you dwell?). The Yakut replies: 'Oshugoi du bïllerobytt' (We dwell well), asking you to step into his hut, where you squat down on your heels to the right of the fireplace."

9: Stadling--300-303 E-3 (1898) 1901 Yakut-1-2
116, 521

[RCH: This conversation is given in the Yakut language as well as English. Only the English has been included in the Files.]

"The following conversation with perhaps a few variations then takes place between you and your host.

What do you catch? you ask.
He replies:—
We have catch, or,
We have good catch.
What kind of catch do you have?
Fish-catch we have, or,
Fox-catch we have.
How many nets have you?
I have no nets.
Why none?
Yes, some I have. Five or six nets. [301-302 contains photograph] [303]
How many fish do you catch in each net in the night?
About ten or so in each net.
Good catch. Is it standing fish?
It may be sea-fish or, who knows, travelling fish.
Have you any fish?

9: Stadling--300-303 E-3 (1898) 1901 Yakut-2
116, 521

We have fish.
Do you sell fish?
I sell.
I give 4 roubles for 100 fish.
It is cheap.

Monotonous conversation, you will say. Yes, but it was almost the only kind which I heard among the fishing-natives on the lower Lena. If you want to end the interview, you use the corrupt Russian: 'Prostée! ' Good-bye! "

9: Stadling--303-305 E-3 (1898) 1901 Yakut-1-3
116, 427, 521

[RCH: This conversation is given in the Yakut language as well as English. Only the English has been included in the Files.]

"The following may be regarded as a typical conversation on the subject of hiring reindeer. The traveller probably begins the bargaining about the reindeer-driving (tabba-aien) thus:—

Have you reindeer?

We have reindeer.

Do you need reindeer?

We do need (reindeer).

How many reindeer do you need?

I need 25 reindeer with sledges and covering (over the luggage) and ropes (6 fathoms to make fast the luggage).

Have you people? [304]

(If) people are to be found or not, I cannot say for certain.

You do not know! who will then know?

So it is. But people will be had.

Where do you want to go?

To Katangskoie I will go.

A long way, friend! In this storm, in this cold a very difficult journey!

A difficult journey no doubt, but I must go.

9: Stadling--303-305 E-3 (1898) 1901 Yakut-2
116, 427, 521

Speak! Will you let me have reindeer or not?
I do not know, if there are any reindeer or not—large reindeer there are probably not many.
How much do you ask for each reindeer to Katangskoie?
Reindeer to one sledge 5 roubles.
Good! Good!
Here you have as earnest money 5 roubles, not more nor less, it is all I possess.
The gentleman (you) is jesting.
Give me the money!
What! do you believe I will cheat you?
No, sir. We Yakuts always ask to get payment beforehand.
Now speak! [305]
How shall we speak (bargain) about the reindeer?
(If) the reindeer dies, on whose neck will that hang?
(If) the reindeer dies from some disease, it hangs on my neck; (if) the reindeer be lost, be killed by wolf, that hangs on your neck.
Will you have it that way?
Good! (But) good reindeer, fat reindeer, please let us have!
Good! good!
Give me (your) hand!

The agreement is made, the people present be witnesses thereof!
Yes, yes! The people present have heard it!
We have heard it! God give them a good journey! "

9: Stadling--305 E-3 (1898) 1901 Yakut
116, 802

"The numerals are as follow:—

1.	Bir	20.	Sürba.
2.	Ikke.	30.	Ottutt.
3.	Üs.	40.	Tschördon.
4.	Tschört.	50.	Behon.
5.	Bès.	60.	Alton.
6.	Alta	70.	Setta-on.
7.	Setta.	80.	Agga-on.
8.	Aguss.	90.	Tagga-on.
9.	Togguss.	100.	Süs.
10.	Onn.	200.	Ikke-süs.
11.	Onordo-bir.	300.	Üs-süs, etc.
12.	Onordo-ikke.	1,000.	Tüsatch. (1)
13.	Onordo-üs, etc.	2,000.	Ikke-tüsatch, etc.

1. Borrowed from the Russian."